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THE
TAGORES OF CALCUTTA.

REPRINTED FROM THE "INDIAN MIRROR."

Calcutta:
THE "INDIAN MIRROR" OFFICE.

1880.

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THE TAGORES C^Y CALCUTTA.



No single house in Bengal that we know of, has contributed so many distinguished citizens in their respective walks as the family of the Tagores. Their success in life has been chiefly achieved by much force of character and the great respect they have always commanded by their personal qualities, both in the European and Native communities of Calcutta. The man, who led the way in this career of distinction to the family, was, we need hardly say, the late Dwarkanath Tagore. His visit to England may be fairly decided as having marked a social epoch for the people, not only of Bengal but of all India. His familiarity with European habits and customs secured him an easy access to, and a free footing in the best circles of English society, and his tact and address went very far towards removing from English minds those prejudices by which they were warped from previous descriptions and conceptions of Native character. Having achieved a brilliant social success during his visit to Europe, he returned to India to open to the minds of his countrymen the humanising influences of English society. No efforts were spared by him to draw together into one circle the leading members of English and Native societies in Calcutta, between whom he formed the first connecting link ; and after his death, his example spread like a contagion among the higher and better classes of our countrymen. The yearly *Nautches* were not the only occasions on which English gentlemen mixed with their Native fellow-citizens. A more frequent interchange of private visits between the two classes soon came about ; and the strongest barrier, which had been raised and sustained by caste and religious prejudice, was thrown down. Prosunno

Cumar Tagore, who had risen to the first position in the Native Bar, as the Native Bar then stood, had joined heartily in the movement set agoing by Dwarkanath Tagore ; and it is as much to his social success, as to his deep knowledge of the law that he was indebted for his advancement to the high office of Deputy Clerk to the Legislative Council of India. He was subsequently appointed to a seat in the Bengal Legislative Council and also in the Viceregal Legislative Council. One feature in Prosunno Cumar Tagore's life detracted from the general elevation of his character, that though not himself an orthodox Hindu—indeed far from it—he disinherited his only son for openly embracing the Christian faith, in fact, giving a posthumous proof of his belief in a religion whose chief mandates he set at defiance in life. Babu Debendronath Tagore, in the earlier part of his life, earned a distinguished character for ability as Secretary to the British Indian Association. His earnest views in religious and political movements of his time, have secured for him a weight of character, which commands the respect even of people who do not share in his opinions. Maharajah Romanath Tagore for some years filled the office of President of the British Indian Association, with so much credit that, on most important public questions, the opinions of that body were earnestly courted by the Governments of India and Bengal. Though the other members of the family, whom we have mentioned, have achieved distinction in their several ways, the palm of success is due to Maharajah Jotendro Mohun Tagore, who occupies with so much ability and public spirit a seat in the Legislative Council of India. His opinions have always been given with freedom from sub-servience upon all public questions and with perfect regard to what has been made out to him to be calculated for the benefit of the people and the country. We

hope we shall be pardoned for saying that, considering the character of the seditious sections of the Vernacular Press, as he knew it and stated it to be, his vote of assent to the passing of the Vernacular Press Act was a mistake; though we must frankly admit that his single dissentient vote would not have helped to stay the course of legislation that had already been predetermined upon in all probability in the Viceroy's Executive Council. But it would, as it seems to us, have been better if his knowledge of the insignificant character of the obnoxious part of the Vernacular Press had induced him to make a bold stand for that part of it, which was pure from any charge of sedition and disloyalty. Though following a different career and setting no value on high office of political distinction, Babu Kallykissen Tagore has marked out for himself a line in which he will find the most certain and complete reward—the satisfaction of his conscience at the close of his life. May it be long and useful. His strong and acute sympathy with human distress and his wish to promote any object or institution which is calculated for the benefit of his fellow-men, have induced him to lay out in private and public charities large sums of money which have led to his designation of the Sir Jamsetji Jijibhoy on this side of India. It is needless to say that thinking of him as we have been expressing our thoughts, we consider him an honor and a credit to the people of Bengal, and that we should command more sympathy and respect from our European fellow-citizens, if his laudable example were more largely followed. Nor can we omit from this list of distinguished names belonging to the same family, the name of Dr. Sourindro Mohun Tagore, whose exertions for the revival of ancient Hindu Music have secured him honorary decorations from almost every Court in Europe. The line he has chosen does not from the nature of it bring him

much in contact with the masses ; but his services are such as can be appreciated only by men who know the difficulties in the acquisition of music and in the collection of the *disjecta membra* of that science which probably took its first form in India. We heartily wish every *succeeding generation* of this distinguished family may continue to furnish men, who will be as readily accepted as their fathers for leaders in the social and political movements, which can alone place India in the scale of nations in such a position as is commensurate with the native genius of her people and with the unbounded resources of the country, once the parent of the arts and sciences which contribute to the civilization and elevation of the human races.—*Indian Mirror*, August 10, 1878.

NATIVE CELEBRITIES IN BENGAL.

—**—

THE HONORABLE MAHARAJAH JOTEENDRO MOHUN
TAGORE. *

PROLIFIC as the house of Tagores has proved itself to be, of late years, in men of mark, the appointment of Maharajah Joteendro Mohun Tagore, for the second time, to the Viceroy's Legislative Council, points him out as deserving to take a foremost place among the most distinguished members of this distinguished family. The mere fact of this re-appointment would have counted for nothing of itself, but that he is the only Bengali gentleman who, as yet, has been selected for this exceptional honor to which he is entitled, not only for his own eminent personal qualities, but also for his extensive wealth among the leading Zemindars of Bengal—being the heir both to his father's considerable fortune, as well as, for his lifetime, to the vast estates of his late uncle, the Hon'ble Prosunno Cumar Tagore, C. S. I. Nor should it be forgotten that he had served in the Bengal Legislative Council, where also he was twice appointed to a seat; and that he had, therefore, been singled out for his present higher sphere of duty on the ground of his tried abilities. The Maharajah Joteendro Mohun Tagore has, besides, occupied a most conspicuous position in Bengal as a public man, who has taken an active part in the political movements of his time. The life of such a man must be instructive as well to his compeers as to the rising generation of

* Since the appearance of the above article, the Maharajah has been made a Companion of the most Exalted Order of the Star of India, and elected President of the British Indian Association, Calcutta.

our youthful countrymen ; and we feel it a pleasure to be allowed an opportunity of showing our own high estimation of his individual worth, and the public appreciation of his prominence among our countrymen, by including in our series of " Native Celebrities in Bengal," a sketch of the life of Maharajah Joteendro Mohun Tagore, as one of the first Native gentlemen in this Presidency.

The family of the Tagores, which is of the priestly caste, is of almost mythical antiquity. But the ancestor, from whom they directly derive their descent, is believed to have contracted a taint in the purity of his blood by an intermarriage with the daughter of a Brahmin, whose sanctity had been blemished by smelling forbidden food at a feast, at which he was forced to appear, at the house of one Pir Ali Khan. Hence the Tagores are known as Pirali Brahmins. But the ancient lineage of the family is not their only distinction ; their social importance and wealth were equal to their antiquity. Several members of this distinguished house became great Zemindars by purchasing large estates, which were brought to the hammer on the decline of the ancient Rajahs of Dinagepore, Rajshahye, Jessore, &c. ; and in this way it happens that a Tagore, at the present day, owns a Zemindary in almost every district in Bengal. Among the number was Gopi Mohun Tagore, the grandfather of Maharajah Joteendro Mohun Tagore, who was well-known, among other things, for his linguistic attainments, being tolerably acquainted with the Bengali, Sanskrit, Persian, Urdu, French, Portuguese, and English languages. Hurro Cumar Tagore, the fifth son of this remarkable man, was the father of the distinguished subject of this sketch. A rigid Hindu, and an accomplished Sanskrit scholar, Hurro Cumar took a deep interest in the study and diffusion of Sanskrit learning, and to this end he made a splendid collection of Sanskrit works, which he formed

into a Library, still in existence, in his own house.

Maharajah Joteendro Mohun Tagore was born in Calcutta in 1831. After receiving an elementary vernacular education at home, he was, at about six or seven years of age, sent to Mr. Parkin's Infant School, then held on the premises occupied by the Oriental Seminary in Calcutta. At about eight years of age, he was placed at the Hindu College, where he studied for nine years. His father spared no money to secure for him a good education ; and well-known men like Herman Geoffery, Dr. Nash, and other educationists, were engaged for his private tuition. His subsequent studies were prosecuted at home, under the well-known Captain David Lester Richardson, better known by his *nom de plume* of D. L. R., under whose direction he went through a course of English literature for nearly four years. It is natural, therefore, that, amid such associations, he should have taken a peculiar delight in the cultivation of English and Vernacular literature. Some Bengali poems from his pen appeared from time to time in the local vernacular papers ; while his English verses attracted attention in the *Literary Gazette*, one of the highest periodicals in Calcutta, a few years ago. A collection of his English poems was printed for private circulation by the Maharajah's friend, Rajah Issur Chunder Sing, of Paikpara. Nor is he by any means deficient in a knowledge of the ancient classical language of his own country ; for he has inherited from his father a love for Sanskrit, which he studied with some success under some eminent Pundits, whose assistance his munificence enabled him to secure. It would be unfair, while speaking of his literary tastes, to omit mention of his strong predilection for the histrionic art, which has led him, from time to time, to write several dramas and farces in Bengali. Like his distinguished brother, Dr. Sourindro Mohun Tagore, he has greatly encouraged the cultivation of Hindu

music ; and with the Maharajah lies the credit of having originated the present popular system of Native concerts.

But, while paying court to the Muses with so much assiduity, the large estates of his father had been placed under the management of the Maharajah, from the time the latter was only eighteen or nineteen years of age. The training he had received from his father in Zemindary management, was improved upon by the more scientific knowledge imparted to him by his distinguished uncle, the Hon'ble Prosunno Cumar Tagore. It is not surprising, therefore, that, after his father's death, his paternal estates, under his exceptionally skilful management, yielded an augmented income, which enabled him to purchase several new Zemindaries. The Maharajah's estates are scattered over no less than eight or nine districts in Bengal. Not only has the Maharajah been always considerate and generous in his dealings with his tenantry in ordinary times, but, during the famine of 1866, he rendered every possible relief to his ryots in his Midnapore estates out of his private funds, and, besides, granted them a remission of rent to the amount of Rs. 40,000, for which act of liberality he received the thanks of the Government. With equal munificence, he came forward, when the Native Hospital in Calcutta was removed from Chandney Choke to Pathuriaghatta, on the Strand Road, and made to the Trustees of the Hospital a free gift of his interest in the land which forms the site of the new Hospital building. This act of liberality was alluded to in handsome terms by Sir Richard Couch, the late Chief Justice of Bengal, on the occasion of the ceremony of laying the foundation-stone of the building, on the 3rd February, 1873. Previous to this time, however, he had been appointed a Member of the Legislative Council of the Lieutenant-Governor of Bengal by Sir William Grey, who, before laying down his

high office, strongly recommended the subject of this sketch for a title befitting his rank and position in Native society. Sir William Grey's recommendation was couched in the following terms :—

Babu Joteendro Mohun Tagore is a man of great enlightenment, and has had a thoroughly good English education. He is one of the leading members of the Native community, is of unexceptionable private character, and is held by his fellow-countrymen in the highest respect. He is a useful member of the Council of the Lieutenant-Governor, and takes a deep and thoughtful interest in the progress of the country. He has estates in the districts of Midnapore, Furriddpore, Murshidabad, Rajshahye, Nuddea, and the 24-Pergunnahs ; and during his lifetime, enjoys the revenues of the large estates of the late Rai Frosunno Cumar Tagore, in Rungpore and other places. He has always been found ready to contribute liberally to schools, roads, and other objects of public interest, both in Calcutta and in the districts in which his estates are situated, and has helped to promote science and literature among his countrymen, by large contributions to that end. He regularly maintains eighteen poor students in Calcutta, and he fully accepted the obligation of his position in the Famine, 1866, remitting the rents of his ryots, and feeding 250 paupers daily in Calcutta for a period of three months.

By a *Sunnud*, dated the 17th March, 1871, the title of "Rajah Bahadur" was conferred on him by the late Earl of Mayo, as a personal distinction. On the occasion of his investiture with the title, Sir George Campbell, then Lieutenant-Governor of Bengal, addressed him in the following terms of warm and deserved eulogy :—

I have to convey to you the high honor which His Excellency the Viceroy, as the representative of Queen Victoria, has been pleased to confer upon you. I feel a peculiar pleasure in being thus the channel of conveying this honor to you.

You come from a family, great in the annals of Calcutta, I may say great in the annals of the British dominions in India, conspicuous for loyalty to the British Government and for acts of public beneficence.

But it is not from consideration of your family alone that the Viceroy has been pleased to confer the high honor upon you. You have proved yourself worthy of it by your own merits. Your great intelligence and ability, distinguished public spirit, high character, and the services you have rendered to the State, deserve a fitting recognition.

I have had the pleasure of receiving your assistance as a member of the Bengal Council, and can assure you that I highly appreciate the ability and information which you bring to bear upon its deliberations. Indeed, nothing can be more acceptable to me than advice from one like yourself. It is true we have had occasions to differ, and honest differences of opinion will always prevail between man and man ; but, at the same time, I can honestly tell you that, when we have been on the same side, I have felt your support to be of the utmost value, and, when you have chanced to be in opposition, yours has been an intelligent, loyal, and courteous opposition.

Such commendation from such a man as Sir George Campbell is powerful, and conclusive testimony to the sterling worth of Maharajah Joteendro Mohun Tagore's private character and public spirit. It is not surprising, therefore, that, when the Maharajah's term for filling his seat in the Bengal Legislative Council was about to expire, Sir George Campbell should have done both himself and the subject of this sketch equal honor by addressing to the Maharajah the following letter :—

BELVEDERE, ALIPORE,

The 5th October, 1879.

MY DEAR RAJAH,—I hope you will allow me to nominate you for another term in the Bengal Legislative Council. Your high character, and fair mode of dealing with all questions, render your assistance especially valuable, and I have much confidence that you are a man not bound to class interests, but prepared to look to the good of the whole community, high and low, alike.

Believe me, very truly yours,
(Sd.) G. CAMPBELL.

RAJAH JOTEENDRO MOHUN TAGORE,
&c. &c. &c.

During the last twenty years, the Maharajah has always taken a most conspicuous and active part in every public movement in Bengal, and he has so won the confidence of Government, by his sound sense and undoubted loyalty, that he has always been consulted by successive heads of the Local Government on important public questions of the day ; and, during the Behar Famine in 1873-74, his opinion was sought

on several occasions even by the Vicéroy, Lord Northbrook. The Maharajah was also asked by Lord Northbrook to proceed to England, in order to give evidence before a Select Committee of the House of Commons on Indian affairs, and, if he were, for private or public reasons, unwilling to go, "to name to the Government some Native gentleman whose local knowledge and general intelligence would entitle him to the distinction." It is impossible to exaggerate the degree of confidence implied in such a request from Lord Northbrook to Maharajah Joteendro Mohun Tagore.

On the 1st January, 1877, the title of "Maharajah" was conferred on Rajah Joteendro Mohun Tagore Bahadur. At the Durbar, held at Belvedere on the 14th August, 1877, the present Lieutenant-Governor of Bengal, Sir Ashley Eden, thus addressed the Maharajah :—

I have much pleasure in giving you the *Sunnud* of your title of "Maharajah," which has been bestowed upon you as a representative of a family which has for generations numbered in its ranks men who are distinguished for ability, public spirit, and devotion to the public service. Your family has always been trusted and consulted by Government. You have always shown an enlightened and liberal desire to promote objects of interest to the people, and have done most useful service as a member of the Council of the Lieutenant-Governor and of the Governor-General.

The Maharajah was shortly after appointed a Member of the Governor-General's Legislative Council, in February, 1877. As such, he took a prominent part in the discussions on several important Bills. When the Civil Procedure Bill was before the Council, Sir Arthur Hobhouse thus complimented him at the meeting, held on the 28th March, 1877 :—


If the clause stood as in Bill No. IV., I confess I should not be able to maintain my ground against such an argument as we have heard from my Hon'ble friend, Maharajah Joteendro Mohun Tagore. I have shown that conviction in the most practical way by succumbing to his arguments in committee, and voting with him on his proposal to alter Bill No. IV.

The Maharajah is also a Justice of the Peace for the Town of Calcutta, a Governor of the Mayo Native Hospital, a Trustee of the Indian Museum, a Fellow of the Calcutta University, and Honorary Secretary to the British Indian Association—in which last capacity he has been most before the world.

The Maharajah has founded two permanent scholarships of Rs. 20 each per month—one in the name of his father, Babu Hurro Cumar Tagore, and the other in that of his uncle, the Hon'ble Prosunno Cumar Tagore—and has endowed the foundation with Rs. 12,000, deposited in the hands of Government. For the purpose of encouraging Sanskrit learning, the Maharajah has also established a scholarship of Rs. 8 per month, called "the Prosunno Cumar Tagore Scholarship," and awarded a gold *Keyur*, or armlet, called "Hurro Cumar Tagore *Keyur*." These are to be annually awarded to two of the most successful private students from any of the *Toles* in Bengal.

We hope that Maharajah Joteendro Mohun Tagore's bright career of usefulness may be extended to a ripe old age—each successive year adding to his roll of deeds of public spirit and munificence, and to his well-earned honors. So far we have given a necessarily hasty outline of his public character. In private life, he is distinguished for the unquestionable orthodoxy of his religious profession and practice as a Hindu of the old school, for his refined tastes and literary accomplishments, for the perfect suavity of his manners, and for the unstinted munificence of his private charities. In short, we should feel no hesitation, if asked, to name the Hon'ble Maharajah Joteendro Mohun Tagore as a rare type of a finished Native gentleman, of a considerate landlord to his numerous tenantry, and, in fact, of what a man should be in all the relations of life. What must be considered as singularly to his credit is that, while enjoying the love and

esteem of his countrymen of all classes, for whom he leads the way to the cultivation of such tastes, accomplishments, and fashions, as are not opposed to their religious beliefs, or traditional customs, he should have won so early, and retained so long, the implicit confidence and unqualified respect of the governing classes, among whom he has always moved most freely, without incurring even the suspicion of a taint on his orthodoxy. Nor should it be forgotten that, though born to wealth and to the temptation to lead a life of Epicurean ease, he has never, during many years, shrunk from sacrificing the little leisure he has been able to snatch from the management of his own extensive estates to the promotion of every public measure calculated to conduce to the real welfare of his country and his countrymen.—*Indian Mirror*, 22nd March, 1879.



DR. SOURINDRO MOHUN TAGORE.*

—**—

ANIMATED by the same public spirit which has raised so many members of his distinguished family to eminence in the world, Dr. Sourindro Mohun Tagore, younger brother of Maharajah Joteendro Mohun Tagore, has been singularly happy in the choice of the line he has struck out for himself in his creditable ambition to render some service to the land of his fathers. To congenial natures he has cheerfully abandoned the restless activity of political life, in which his birth, his wealth, and his general acquirements qualify him to make a very conspicuous figure. With praiseworthy prudence, he has given himself up entirely to the cultivation of his natural gifts for the one fine art, the influence of which is as powerful as the passions of man, and as wide as the sphere of the human race. The melodies and the instruments to which the Vedic hymns of our Aryan fathers were sung were almost passing away from the land, whose echoes they had once stirred into life. Another alien race now ruled India. New systems of Government, polity, and war ; new systems of science and art were springing up on all sides, assimilating to themselves whatever of value had been bequeathed by the genius of Hindu antiquity. If ancient Hindu music has been preserved as a distinct art, with its national characters, in the flood of innovation which has swept over the country, it is to the patriotic feelings and fine taste of Dr. Sourindro Mohun Tagore that the whole credit and the merit are peculiarly due. In interpreting and awakening the human passions and feelings, the science of music has been supremely effective in all ages since time

* Created a Companion of the Order of the Indian Empire on the 1st January 1880, and presented with the *Sanad* and *khillat* of "Rajah" on the 30th March of that year. For accounts of the various distinctions which the subject of the sketch has from time to time received since the appearance of the above article, *Vide* "Publisher's Notes."

began. The restoration of ancient Hindu music has served to give voice, in some measure, to the dead and almost forgotten figures of the ancient History of India. By making it popular, an unseen and gentle influence has been spread abroad to stir up and encourage into activity the softer and kindlier feelings of our nature. Nor is it to be overlooked that, without exaggeration, no Native gentleman, who has raised himself to eminence in literature, in political life, or by efforts at social or religious reform, has acquired so world-wide a celebrity, and deservedly earned so many and such various distinctions and honors, as the subject of this sketch. His name and fame have literally been spread "from China to Peru." A glance at the following list will show that almost every civilised nation on the face of the earth, under every known Government, has concerned itself in recognising his merits as the father of the *renaissance* of ancient Hindu Music. Dr. Sourindro Mohun Tagore has, therefore, fully made out his claim, which we are only too happy to be permitted the pleasure of recognising, to be enrolled among the distinguished "Native Celebrities" of this age :—

LIST OF TITLES AND DISTINCTIONS.

America.—Where he received the first foreign degree, *viz.*, the degree of Doctor of Music (April, 1875), which has since received confirmation by the Government of Bengal, and subsequently by the Government of India. *England*.—Where he has received the Diplomas of "Member of the Royal Asiatic Society" "and" "Fellow of the Royal Society of Literature;" acknowledgments of books, &c., from the Prince of Wales, Prince Leopold, and from the University Library of Cambridge. *France*.—Officer of the Academy, Paris; Decoration of the Laurel Leaves; acknowledgments from M. Waddington, the Minister of Public Instruction; from M. Garcin de Tassy, with a complimentary letter and his photograph. *Portugal*.—Acknowledgment from the Lisbon National Library. *Spain*.—Acknowledgment from the King. *Sardinia*.—Patron of the Athenæum of the Royal University of Sassari; acknowledgment from the Royal University of Cagliari. *Sicily*.—Socio Onorario of the Royal Academy, Palermo. *Italy*.—A large-sized photograph from the late King, Victor Emanuel, bearing the Royal autograph; a Medal from the late Pope, Pius IX; Socio Onorario of the Royal Academy of St. Cecilia, Rome; Socio Onorario of the Società Didascalica Italiana; Academico Corrispondente

of the Royal Musical Institute, Florence ; Socio Co-operateur of the Academy of Pittagorika, Naples ; Socio Corrispondente of the Royal Academy of Raffaello Urbino (with a medal) ; Socia Onorario of the Philharmonic Academy of Bologna ; Benemerito of the Royal University of Parma ; an elaborate review of his works by Professor G. B. Vecchiotti. *Switzerland*.—Corresponding Member of the Geneva Institute ; acknowledgment from the Academy of Bern. *Austria*.—Acknowledgment from Charles Louis, Archduke of Austria. *Hungary*.—Acknowledgment from the Academy of Sciences. *Saxony*.—Knight Commander of the 1st class of the Order of Albert ; acknowledgment from the University Library of Leipzig. *Germany*.—A large Photograph from the Emperor, with his autograph, through Count Munster, the Imperial Ambassador at London ; acknowledgments from the Imperial University and National Library, Strasburg, and from the Royal Library at Berlin ; an elaborate review of works, complimentary letter, and a photograph from Professor Dr. Weber. *Belgium*.—Knight Commander of the Order of Leopold ; Associate Member of the Royal Academy of Science, Letters, and Fine Arts, Brussels ; with complimentary letters from M. Gevaert, the President, and from P. De. Decker, late Minister of State. *Holland*.—A large photograph from the King, with his signature ; Foreign Member of the Royal Philological and Ethnographical Institution of Netherlands India (at the Hague) ; Corresponding Member of the Society of Amsterdam ; acknowledgments from the University of Utrecht and from the Society of Sciences, Haarlem. *Denmark*.—Acknowledgments from the King and from the Royal Society of Northern Antiquarians. *Norway*.—Acknowledgment from the Royal University Library of Christiana. *Sweden*.—Honorary Member of the Royal Musical Academy, Stockholm, and a medal. *Russia*.—Acknowledgment from the Imperial Public Library, St. Petersburg, and from the University of Dorpat. *Greece*.—Honorary Member of the Archaeological Society of Athens. *Egypt*.—Chevalier of the Imperial Order of Medjidie. *India*.—Certificate of Honor from the Government, as founder of the Bengal Musical School ; present of works by the Viceroy (Lord Lytton), with his autograph, on three occasions ; Fellow of the University of Calcutta ; Honorary Magistrate and Magistrate of Police in the town of Calcutta ; Justice of the Peace for the town of Calcutta ; a gold decoration of the Gorkha Star of Nepal ; degrees of Sangit-Silpa-Vidyasagar and Bharatiya-Sangit-Nayuck from Nepal. *Burmah*.—Musical Instruments from the King. *Siam*.—A Medal from the King. *Australia*.—Honorary Member of the Philharmonic Society of Melbourne. *Japan*.—Musical Instruments from the Emperor ; acknowledgment from the Department of Law, Science, and Literature in Tokio Diagaku.

Born in 1840, the subject of this sketch was placed, in the ninth year of his age, at the Hindu College, which he left under medical advice, after pursuing his studies there for nine years. From an early age, he had always shown a predilection for writing, which

he has always so assiduously cultivated that he may fairly be reckoned among the most prolific Native authors of his time. When he was only fourteen years old, he wrote a small book, called "Bhugol-*o*-itihas-ghatita Brittanto," which he published in 1857. During this time, he studied Sanskrit grammar and literature systematically at home. The second work of his production was entitled "Mukraboli," which he published in his fifteenth year. But, though deeply attached to literary pursuits, he was also fond of birds and beasts, of which at one time he formed and owned a large collection; and, in the intelligent indulgence of this taste, he acquired a more than common knowledge of Natural History. So acute and nice is his ear in discriminating the sounds of birds that, it is said, he can name the different species of any particular class of birds (pigeons, for instance) by hearing their notes even in a covered cage. Always, from his youngest days, addicted to intellectual pursuits, it was in the seventeenth year of his age that he entered upon the study of that beautiful science with which his name will be perpetually identified. The elements of ancient Hindu music he learnt from an Amlah in the Cutcherry of his family; but he was instructed in the higher branches of the art by Ostad Lukshminarain Misser, the celebrated *Vinkar* of the period, and, chiefly, by Professor Khetter Mohun Goswamy. It was about this time that he translated into Bengali the "Malabikagnimitra" of Kalidasa. His attention was next turned to the study of European music, his knowledge of which he has very considerably improved by his intercourse with several scientific men, and with private gentlemen who had attained an exceptional degree of excellence in this beautiful art. A German Professor taught him to play on the Piano, at which he has acquired some skill. Once drawn under the Circean spell of this enchanting art, he abandoned himself

entirely to its systematic and scientific cultivation, being determined to understand the theory of it as thoroughly as possible, instead of being content with merely practising whatever he was taught. To this end, he collected all available books on the science of Music in Sanskrit, Bengali, and English ; and, in procuring rare works from England, and in hunting up old Sanskrit manuscripts from Benares, Cashmere, Nepaul, and other distant places, he laid out immense sums of money, in paying fancy prices, in some cases, for books or manuscripts he desired to possess. Deeply imbued and carried away by his love of music, he spared neither money, nor influence, to communicate among his countrymen a taste for the cultivation of the ancient Hindu system of this most beautiful art, of which the practice was confined to a selfish few. With a view to spreading the cultivation of his favorite study, Dr. Sourindro Mohun Tagore, on the 3rd August, 1871, established the Bengal Music School, at Chitpore Road, Calcutta ; and then began publishing several works on the subjects that were to be taught there. In this school as well as in the Branch Institution, which was opened a year after at Colootollah, and which has since been transferred to the Albert Institute, Hindu music, both vocal and instrumental, is freely taught to a large number of students, on payment of a nominal schooling fee. The salary of the teachers, and the expenses attendant on the meetings and annual distributions, including the award of medals, books, and instruments, are regularly defrayed by Dr. Sourindro Mohun Tagore, who is the patron of the schools. Both schools are in a flourishing condition, and are highly spoken of by those ladies and gentlemen who have visited them from time to time. At the Calcutta Normal School, also, the boys are, with the sanction of Government, taught vocal music by a teacher specially deputed for the purpose, and paid

by the Doctor. In the institutions with which he is wholly, or even partially, connected, he supplies the necessary books and instruments free of charge. So widely known is his interest in the promotion of the science of music, that, at the request of Mr. C. Browning, Director of Public Instruction in the Central Provinces, he composed and published in the Hindi language an elementary treatise on vocal music, which has become a text-book for the study of music, now included, with the sanction of Government, in the system of popular instruction to the youth of those Provinces. But his efforts for the diffusion of a knowledge of his loved art have not been confined to the limits of his native land. With the object of familiarising the people of foreign countries with the principles of Hindu music, and of enlisting their sympathies in his movements, he has presented to the crowned heads of Europe, and the heads of States, and to learned men and learned bodies throughout the civilised world, several sets of his works, and, in some cases, Indian musical instruments, with full instructions for their use. While other members of the distinguished family of the Tagores (formerly called "Thaquoers") have raised themselves high in public life, the ambition of Dr. Sourindro Mohun has confined itself to a creditable rivalry of the literary reputation of his ancestors, whose works rank among the ancient classics of India. Bhatta Narayana led the way to the Temple of Fame by several valuable works, such as the (1) *Kasimara Mukti Bichar*, (2) *Prayogaratna*, (3) *Beni Sanhara Nataka*, (4) *Gobhila Sutra Bhashya*. Dharanidhara wrote a commentary on the Institutes of Manu. His younger brother, Bonomali, was the author of *Drabya Suddhi Prakarana Rahasya* and *Bhakti Ratnakara*. Halayudha, who was Prime Minister to Lakshmana Sen, King of Bengal, wrote the following works :—(1) *Brahmana Sarvasa*, (2) *Nyaya*,

(3) *Pandita*, (4) *Shiva*, (5) *Matsya Sukta Tantra*, (6) *Avidhana Ratnamala*, (7) *Kabi Rahasya*. Jagannatha was the author of *Rasa Gangadhara*, *Bhamini Bilash*, and, *Rekha Ganita*; and was honorably distinguished by the title of Prince of Pundits. His son, Purushottoma Vidyavagisa, wrote (1) *Prayoga Ratnamala*, (2) *Mukti Chintamani*, (3) *Vishnu Bhakti Kalpalata*, (4) *Bhasa Britti*, (5) *Trikanda Sesha*, (6) *Ekakshara Kosha*, (7) *Harlota*, (8) *Haraboli* (9) *Gotropravara Darpana*.

This list of the authors and their works, which have added so much lustre to the Tagore family, can be prolonged almost indefinitely; but a few names have been given, without any attempt at selection, to show that Dr. Tagore has only revived the literary character of his family, which, in past ages, has given to India authors of great learning and renown. Dr. Tagore's grandfather, the illustrious Babu Gopi Mohun Tagore, was a linguist. He knew several languages, *viz.*, Sanskrit, French, Portuguese, Persian, and Urdu. He was one of the founders of the old Hindu College, and was afterwards appointed one of its Governors. Gopi Mohun Tagore left six sons, the fifth of whom, Babu Hurro Cumar Tagore, was the father of the subject of this sketch. In a small pamphlet now before us, giving a brief account of the Tagore family, we have the following lines regarding Babu Hurro Cumar. We are sure they will be read with interest :—

Hurro Cumar Tagore was a rigid Hindu, and an accomplished Sanskrit scholar. He took a deep interest in the diffusion of Sanskrit learning, and he was always surrounded by learned Pundits, whom he took every opportunity of encouraging. Donations and monthly allowances to Sanskrit scholars formed not an inconsiderable portion of his expenses. He made a splendid collection of Sanskrit works, and subsequently established a library in his own house, which is still in existence. He used to recite the Sanskrit "*Sapta Sati*" before his father, who took great delight in listening to the young aspirant for literary fame. One day his father

smiled, and said—"Let us place Hurro Cumar in charge of a *Tole*." In fact, his Sanskrit attainments were such that he could stand a fair competition with the best Pundits of his day.

Hurro Cumar wrote the following Sanskrit works :—*Dakshinarcha Parijata*, *Haratattva Didhiti*, and *Puruscharana Paddhati*.

India is not wanting in men who have distinguished themselves by the part they have taken in political life, or by their deep knowledge of the antiquities of their country ; but we venture to doubt whether any Native scholar can be considered as rivalling Dr. Sourindro Mohun Tagore in the world-wide reputation he has acquired by his works, and in the extent of the correspondence he keeps up with the most distinguished men of his time. Travellers of any note from Europe, or America, make it a point to see Dr. Tagore during their visits to India, and often bring letters of introduction to him, as a consequence of the local celebrity he has established in foreign lands. But it is to be regretted that the Government, under which he lives, has not sufficiently recognised the value of his labors, which have been devoted, during his whole life, to the regeneration of the almost lost art of Hindu music, and to its extensive diffusion both in India and in other countries of the earth.

As to his private life, Dr. Sourindro Mohun, when he lost his father, at the age of 17 years, was taken charge of by his elder brother, Maharajah Joteendro Mohun, who bestowed on him no ordinary amount of care in giving him a sound education, both in Sanskrit and in the principles of Hindu music. The consequence is, that a more than usually strong feeling of attachment subsists between the two brothers, who unite in regarding and treating their aged mother, herself the author of a Bengali book, with more than the characteristic reverence of Hindus. Dr. Tagore

excels in playing *Alaps* on the *Setar*, and the delicacy of his touch, and the clearness with which he brings out the *Rāgs*, are well-known to all who have enjoyed the rare pleasure of hearing him play. His ear for music is singularly acute, and his taste for musical composition singularly fine. The Native orchestra, which his brother has modelled, has been considerably improved under his directions. His knowledge of Hindu music and of the properties of sound have helped in the formation of a band which has reduced Native concerts to a perfect system. Nor must it be omitted that he has added to our social amusements by introducing, for the first time on the Native stage, representations of charades, *tableaux vivants*, &c. His encouragement of musicians from different parts of Bengal, and even of India, has always been liberal. The present notation system of the Hindus owes its improvement to Dr. Tagore. He has established his reputation as a musician to such an extent that, in cases of dispute on musical questions, he is looked upon as the arbiter; and this has taken place on several occasions, in which Government officials, or private individuals, have sought his opinion. A strictly orthodox Hindu, he daily spends some hours in religious devotions. He is genial, kind, simple, and accessible to all men.

The following is a list of Dr. Tagore's published works :—

BENGALI.

- Bhugol-o-itihās-Ghatita Brittānto. (History and Geography.)
- Muktabali Natika, (A Drama—original).
- Malabikāgnimitra Nataka, (A Drama—Translation).
- Jatiya-Sāṅgit-Bishayaka Prostab. (A Discourse on National Music).
- * Yantra Khettra Dipica, (A Treatise on Setar).
- * Mridāṅga Manjari, (A Treatise on Mridāṅga).
- * Harmonium Sutra, (A Treatise on Harmonium).
- Yantra Kosha, (A Treasury of Musical Instruments).
- Victoria-Gitimala, (English History in Poetry, set to Hindu Music).

Bharatiya Giti-Mala, (Indian History in Poetry, set to Hindu Music).
 Bharatiya Natya Rahasya, (A Treatise on the Hindu drama compiled from Sanskrit authorities).

ENGLISH.

Hindu Music from various Authors, (A Collection).
 Six Principal *Rāgs* of the Hindus (with Lithographic Illustrations).
 Hindu Music (A Reprint from the *Hindu Patriot* of the discussion held on this subject with Mr. C. B. Clarke).
 English verses set to Hindu Music.
 Short Notices of Hindu Musical Instruments, (Alphabetically arranged).
 Fifty Tunes, (A Collection of the author's Musical Compositions).
 Specimens of Indian songs (with short descriptions. Set to music—A Collection).
Ēkatana, or the Indian Concert (with a collection of airs for the orchestra).
 A Few Lyrics of Owen Meredith set to Hindu Music.

SANSKRIT.

Sangit-Sar-Sangraha, (A Collection from various Sanskrit authorities).
 Manasa Pujanam, (A Collection of the Poems of Sankaracharyya set to Hindu Music).

SANSKRIT WITH ENGLISH TRANSLATIONS.

Victoria-Gitika (English History set to Hindu Music).
 Prince-Panchashata, (Fifty Stanzas in honor of the Prince of Wales, set to Hindu Music).
 Victoria-Samrajyam, (Descriptions of the colonial Dependencies of Her Majesty, set to Hindu Music).

HINDI.

* Gitavoli, (An elementary treatise on vocal Music).

SANSKRIT WITH HINDI, BENGALI, AND ENGLISH TRANSLATIONS.

Mani-mala (or a Treatise on Gems, compiled from Sanskrit authorities).

* The books marked thus (*) being intended for Schools are sold at nominal prices.

THOUGH a new and an alien civilization from the far West has, during the past century, been gradually revolutionizing the laws and institutions, the customs and usages, the habits of thought and life, which the pure Hindu races had inherited from their Aryan fathers, and is even unsettling the principles of their ancient faith, one characteristic trait still survives unimpaired, even among the present generation, in the ennobling practice of that active charity which, during the lapse of many ages, has covered the land with works of beneficence, provided to meet or mitigate, every form of human want. The wayside well or tank, dug to slake the thirst of the panting pilgrim to some distant shrine, and the grove near by, planted to yield coolness and shade for the repose of his weary limbs; the antique, pinnacled temple or pagoda, with its steps alive with throngs of men, women and children, waiting for their daily dole of alms; and the ample hospice, where the starving widow and her fatherless offspring find their food, and where the houseless wretch is provided with the shelter of a home,—such are the works which the ancient religion of our country enjoined on her sons to regard in practical observance of those solemn obligations of charity and hospitality—the peculiar virtues of their ancient race. In former ages, the construction or endowment of such works was regarded so entirely as a mere fulfilment of an obligatory duty that, though it naturally evoked the blessings of the classes chiefly benefited, and deservedly won the applause of all men, it met with

no special recognition from the Government of the day, either in titles of distinction, or other public reward. The action of the British Government, however, has introduced a selfish trait into the spirit by which the public charities of modern days are actuated. Not that the hereditary feelings of charity and philanthropy have, in any sense, degenerated; but the formal recognition by the Government of charitable donations and endowments is apt to encourage the popular notion that they are not always made from that pure single-heartedness which has always constituted their chief merit. In a land where charity and hospitality have become a second nature, the selection of individual instances, where these virtues have been practised on an exceptionally munificent scale, might appear invidious. But when wealth is unselfishly and disinterestedly lavished with a liberal hand upon objects of wide and lasting benefit to our fellow-men, it always becomes a pleasing duty to lift the veil of obscurity behind which true charity seeks to hide its good works.

In offering the present sketch, we must apologise for its scantiness, which is entirely attributable to the difficulty of obtaining any minute details of the life of the subject of it, whose morbid aversion to publicity is only surpassed by the largeness and tenderness of his heart, his splendid munificence and his princely projects for the relief of suffering humanity, and for the advancement of the cause of human progress. While member after member of the great house of the Tagores, following in the footsteps of their fathers in the walks of political life or literature, are fast pushing their way along the avenues leading to the temple of Fame, not the lowest, nor the least, prominent niche in that temple has been set apart by the unanimous voice of his countrymen to be filled by Babu Kali Kissen Tagore,

whose overflowing philanthropy and unmeasured liberality deservedly entitle him to be regarded as the Peabody of Bengal. Other members of our local aristocracy and gentry may have bestowed as much, and with equal sympathy, on their fellow-men ; but we doubt whether any one member of the Hindu community has bestowed so much out of proportion even to his magnificent resources, and bestowed it with so entire an abnegation of a desire for popular applause or public distinction, as the subject of this sketch. Our series of "Native Celebrities in Bengal" would be glaringly incomplete, if it were not illustrated by some account, however imperfect, of the life of Babu Kali Kissen Tagore, whose name, in spite of his efforts at concealment, has become a "household word" in Bengal for overflowing large heartedness and unostentatious charity ; whose active sympathies are circumscribed by no distinctions of race or creed, and whose munificent acts of charity and public spirit have contributed so much to revive, in their pristine freshness, the ancient glories of the great race from which he is descended. Filled with the "blue-blood" of the high Brahminical caste, his life, still in the prime of manhood, has been illustrated by deeds of that higher form of practical religion that goes far beyond the sectarian spirit of his sacred order. The Tagores have always bestowed their bounties with that princely hand which well becomes their great historical house ; but Babu Kali Kissen Tagore, while more than rivalling the magnificence of his stock, has sought to hide his acts of charity in obscurity. That his good works, done by stealth, have won popular gratitude, may fairly be inferred from a proposal made lately in our columns, by an anonymous writer, that a public meeting might be held to commemorate his services to the commonwealth in some permanent form, such as has been done in the case of Nawab Abdul Gunny, of Dacca.

The family of the Tagores, who, as rightly described by the London *Spectator*, are "Brahmins of pure blood, with a pedigree to which that of the Bourbons is modern," have not only adorned that ancient literature of their country by works of rare merit still extant, but have filled the highest offices of the State under former dynasties, now extinct, or fallen from the ancient splendour of their rank. The immediate ancestor of the illustrious house of the Tagores of Calcutta was Panchanana, who left the original home of the family in Jessore, and came to settle down at Govindpore, the present site of Fort William, where he purchased land, and built thereon a dwelling house, besides a temple which he dedicated to Siva. His vicinity to the English settlement at Calcutta, which was then chiefly a commercial depôt, or factory, necessarily brought him into close and frequent intercourse with English gentlemen, then engaged in the trade with India; and, in no long time, his relations and intercourse with them became not merely friendly, but intimate. Brahmins, who were then employed in any capacity by British merchants and traders, were distinguished by the name of "Thaquores"; and as Panchanana's family began gradually, by the influence of their usefulness and character, to monopolise the highest and most confidential places under the East India Company when they assumed the sovereignty of Bengal, the title which had been indiscriminately assigned to all members of the Brahminical caste came to be practically adopted, and to be generally recognised, as the surname of the family. The Thaquores having been regarded as the official class of Brahmins, this family is entitled to claim the rare distinction of having constituted the reputed head of that class—as, in fact, the Thaquore of the Thaquores.

Panchanana's son, Joyarama, was employed as an Amin in the settlement of the 24-Pergunnahs, and

discharged his duties with considerable credit. At the capture of Calcutta, he is said to have lost his entire property, with the exception of Rs. 13,000 in ready money, which, together with the sale-proceeds of the ornaments of the female members of his family, he applied to the worship of his family god, only one of his sons, Durpanarain, having contributed Rs. 30,000 to the same holy object. Joyarama's house and lands at Govindpore were, after the defeat of Siraj-ud-dowlah, taken up by the new masters of the country, for the site of the present Fort William ; and he received some substantial compensation, with which he purchased some land at Pathuriaghatta near the river side in Calcutta, where he erected a dwelling house, as well as a bathing ghat for his family, it having been customary in those days for each family of wealth or distinction to provide, for its wants, its own separate bathing ghat. Joyarama died in 1762 A.D., leaving four sons, Anundiram, Nilmoney, Durpanarain, and Gobindram. His eldest son, Anundiram, who was the first of the family, that had received a liberal English education, and Gobindram, the youngest son, who superintended the building of Fort William, have left no lineal descendants. Nilmoney was the father of the celebrated Dwarkanath Tagore, the first pioneer of social reform in Bengal, eminent for his philanthropy, patriotism, and princely charities ; and of the scarcely less distinguished Maharajah Romanath Tagore, the able and energetic President of the British Indian Association, who died recently.

It is from Durpanarain, the third son of Joyarama, that the two junior branches of the Tagore family, represented by Maharajah Joteendro Mohun Tagore and Dr. Sourindro Mohun Tagore on the one side, and, on the other, Babu Kali Kissen Tagore, have sprung. Durpanarain, who was an English as well as a French scholar, acquired immense riches

by commerce and by service under the French Government at Chandernagore, where he purchased a house, still in the possession of the family. He was among the first of the Tagores who acquired extensive landed property by purchase from the British Government, and his purchase of a part of Rani Bhobany's princely Zemindaries is noticed in the following terms by Mr. Grant in his review of the Revenues of Bengal:—"The Pergunnah" (Utter Serruper) "was bought by Durpanarain, a Calcutta Banian, for the surplus price paid down of Rs. 91,500, as an equivalent for all Zemindary rights, which may be thus reckoned in fee at seven years' purchase, where legal interest is twelve per cent., and the tenure precarious, worth Rs. 13,000 per annum to the new possessor." 16460

The greatness of the Tagore family in modern days dates from their auspicious connection with the British Government, to whose cause and interests they have always continued to be attached with conspicuous loyalty and devotion; but while still willing and eager to support the Government with their whole influence, they have mostly become Zemindars; and there is hardly any district in Bengal in which some member of the family does not own extensive estates, and command popular respect and esteem. The ability for Zemindary management has become, in fact, a transmitted talent which has been most signally developed in the present generation, who are mainly guided in their Zemindary transactions by codes or treatises on Zemindary management, drawn up by the late eminent Babu Prosunna Cumar Tagore, C. S. I.

Babu Kali Kissen Tagore's great-grandfather, Durpanarain, left, besides five sons by his first wife, two other sons, the issue of his second marriage, namely, Ladly Mohun and Mohiny Mohun. Among other estates which he acquired through his own

exertions and enterprise, Mohiny Mohun, the younger brother, had bid for the Zemindary of Pergunnah Edelpore in the District of Backergunge at an auction-sale held for arrears of revenue ; but, as the bid was made on an inauspicious day, his brothers declined to join him in the investment, and he was literally left to his own purchase, which he completed out of his one-seventh share of the proceeds of their joint patrimony. After much litigation, Mohiny Mohun obtained possession of Pergunnah Edelpore. About the thirtieth year of his age, however, Mohiny Mohun died, leaving two sons—(1) Kanye Lall, aged about 10 years, and (2) Gopal Lall, aged about 4 years—to inherit his extensive estates absolutely, free from incumbrance or debt. Fortunate as the brothers had been in a father who acquired and left them so much wealth, they were no less fortunate in a paternal uncle, Ladly Mohun, who husbanded it and increased it considerably by careful and successful management as the guardian of his two orphan nephews, and the executor to their father's estate. Upon Kanye Lall's attainment of his majority, Ladly Mohun made over to him not only the landed estates, with greatly increased rentals, but also a large sum of ready-money, which had been accumulated through his prudence and thrift.

Kanye Lall, unfortunately, did not inherit the disposition and habits either of his father, or his paternal uncle. His extravagance threatened to involve the patrimonial estate in embarrassments ; and we may mention as an undoubted proof of the singular benevolence and largeness of Gopal Lall's heart, that on a partition of the joint property, in taking over his own share of his inheritance, he voluntarily accepted a personal liability for a corresponding proportion of the debts his brother had so imprudently incurred. Such

practical instances of brotherly affection are not, by any means, so common that they can be rightly passed over without prominent notice. Nor was Gopal Lall's benevolence confined to his own blood. His heart was large, and his sympathies so quick that he took the utmost and an almost unceasing delight in doing acts of charity and kindness. One single but constant practice of his life will afford a sufficient clue to the reading of his character. Many people are still living, who recollect that it was Gopal Lall's wont, on certain days in the month, to collect, in a vacant plot of ground opposite his house, a great assemblage of boys, among whom he scattered broadcast large quantities of the fruits of the season, with small silver coins concealed underneath the rind, somewhat after the Buddhist fashion, which the King of Siam is reported to have recently practised on the occasion of the consecration of a new temple in his kingdom. The surprise and delight with which the boys were inspired by the discovery of the concealed coins afforded the utmost gratification to this simple-minded and benevolent man. The benevolence and liberality of heart which Gopal Lall, the father, naturally possessed beyond most men of his time, his son Kali Kissen has inherited, but in larger measure, and directed to objects of more practical usefulness to his fellow-men. Like the father, the son, too, shrinks, with morbid sensitiveness, from the bare idea that his left hand might know what his right hand doeth.

Born in the year 1840 or 1841—which we cannot precisely say,—Babu Kali Kissen Tagore received his early education at the Hindu College, but his stay here was not of long continuance. On the admission of a son of a Mahomedan dancing-girl into the institution, he was removed, first to the Oriental Seminary, and finally, to the Doveton College. But his weak health, which he inherited from his father, unfitted him for the fatigues of a public school ; and

he was withdrawn from the Doveton College to be placed under the tuition of qualified European masters at home. In early life he was remarkable for his close application to study; but his health again stood in his way. From his twentieth year, therefore, he began to take part in the management of his extensive estates, and, in a short time, he acquired so thorough a mastery of every detail of Zemindary business, under the able direction of Babu Muddun Mohan Chatterji, a connection of the Tagore family, that it is generally believed that few Native gentlemen, if any, can excel him in his especialty for Zemindary management. The supervision and direction of the affairs of his large estates which, with Pergunnah Edelpore, are comprised in the District of Backergunge, occupy most part of his time daily, and the consequence is that the ryots in few estates in Bengal are so prosperous, contented, and well-cared for as the tenantry in Babu Kali Kissen Tagore's Zemindaries. In this respect, as well as in his charities, it may safely be said, he can fairly contest the palm with even Maharani Surnomoye of Kossimbazaar, with this difference that, whereas the Maharani is childless, Babu Kali Kissen Tagore has a young and growing family, for whose interests he must provide. His private gifts, though on a scale of almost princely munificence, and his large public donations and endowments, no less considerable, do not by any means adequately represent the full measure of his liberality and public spirit. Many decayed families owe it to his unostentatious and secret bounty that they can still maintain the self-respect of their former days. Scores of destitute youths are receiving their education entirely through his assistance; and, though the ceaseless importunity of professional beggars has forced him into uncongenial caution, still no really deserving object ever appeals to him for help in vain. But, while

profuse, he is also close and secret in the dispensation of his charities ; for the bare idea gives him intense pain that it may possibly be thought that he takes delight in good works not for themselves, nor because they are likely to promote the public welfare, but as the readiest means of winning public applause. Even if his innate modesty, excessive to a fault, did not deter him, the bad health which he has inherited with his constitution would have prevented him from taking that leading part in public life which belongs to him by a double right, namely, the right of a noble birth, strengthened by still nobler deeds of disinterested charity and large-hearted public spirit. Of the principle of Babu Kali Kissen Tagore's whole life, as proved by every act, it may well be said, what Pope so happily said of another benefactor of his kind—

Who builds a church to God, and not to fame,
Will never mark the marble with his name.

The moral of the same beneficent life is that, however much a single-hearted and modest man may strive to conceal his good works, popular gratitude, irrepressible in its manifestations, is sure to drag them from their forced obscurity, and hold them up to the light of day.—*The Indian Mirror*, April 16, 1879.

BABU DEBENDRONATH TAGORE.



GREAT as the name of Tagore has deservedly become among the Native community of Bengal during the last two generations, it will, probably, never be known how much of its real greatness has been secretly contributed by the character and virtues of Babu Debendronath Tagore, not by any means the least illustrious member of this illustrious family. While Maharajah Joteendro Mohun Tagore has raised himself to an eminent position in political life ; his younger brother Dr. Sourindro Mohun Tagore has acquired a world-wide fame for his services to the cause of Music, and Babu Kali Kissen Tagore has devoted himself and his wealth to the sacred cause of charity, it is singular that Babu Debendronath Tagore, the son of the greatest man, who has borne the name of Tagore, should have struck out for himself a path in life with little attractions for the high-born and wealthy, namely, the service of religion. The slight historical sketch of the Tagores, which we have attempted in these columns, would not, therefore, be complete without some account, necessarily meagre, of this venerable servant of God. While other members of the Tagore family are filling the most prominent positions in society, and living more or less, in the world's eye, Babu Debendronath Tagore has, for years, studiously courted the solitude and retirement so congenial to his contemplative and religious nature. If our limits permitted it, we should have tried to bring into clear relief the numerous points of contrast in the characters of Babu Debendronath Tagore, and of his celebrated father, Babu Dwarkanath Tagore. But it would suffice

for our purposes to note the point of departure in the careers of the father and son. The leading traits in the father's character are thus described in Kissory Chand Mittra's Memoir of Babu Dwarkanath Tagore :—"Dwarkanath was intensely of the social type, and delighted in society and in the pleasures thereof. He was, in fact, the favorite, but not the spoilt child of society, and as such was surrounded by temptations. It may be that these temptations were not wrestled down as they ought to have been ; he wanted the capacity to conquer them." The reverse of this picture, if enlarged, would exactly suit the character of Babu Debendronath Tagore.

The eldest son of Babu Dwarkanath Tagore, who derived his descent from the same common stock as the other Tagores of Calcutta, Babu Debendronath Tagore was born in 1818, and brought up with the care and luxury which were to be expected in his father's house. At an early age he was taught at home the rudiments of the Bengali, English, Sanskrit, and Persian languages ; and he afterwards received a regular training in music, gymnastics, and other polite accomplishments. After finishing his preparatory education at Rajah Ram Mohun Roy's school, Babu Debendronath was placed in the Hindu College, at a time when that Institution was drunk with the heady must of a new scepticism. Though too young then to appreciate the evil tendency of the new opinions, it is not improbable but that they exercised a healthy influence in the formation of his religious belief. Two passages from his own account of his life will do more to show the real character of the change which came over his feelings, than any conjectures we might offer :—"Since my investiture with the sacred thread in early youth, when I saw the *Salgram* stone (a symbol of Vishnu) constantly worshipped at my house, when every year my

enthusiasm was excited by the festival of the Durga Pujah, when every day on my way to school I used to prostrate myself before the Siddheswari of Thunthunia (an image of Kali, the black goddess) with a prayer, that I may acquit myself well at my daily examinations, it was then my belief that the *Salgram* stone, the ten-handed Durga, and the two-handed Siddheswari, each was God himself." The germs of a strong, religious feeling must already have been prematurely springing up in his soul, when, at that early age, he could have resigned himself so completely and with such implicit confidence to the guidance of a higher power. It would be unfair to deny that the son derived this beautiful trait from his father, who, with all his worldliness, was, according to Kissory Chand Mittra's Memoir, "a prayerful man, and believed in the efficacy of prayer. He said his prayers every morning after his birth, and died with a prayer on his lips." It is not strange, therefore, that this feeling should have been suddenly developed into some positive and more satisfactory form of living faith. "In my early youth," he says of a more momentous occasion of his life, "the infinite firmament studded with stars gave me a knowledge of the Infinite Deity. One day in an auspicious hour, this infinite sky, decked with countless stars, expanded before my vision, and shone conspicuous before my eye-sight. My whole mind, my whole soul, was at once attracted by the wonderful sight. At that moment, my reason, developing itself, decided that this could not be the work of a finite hand. At that moment the eyes of Divine knowledge were opened. . . . In that auspicious hour, when my eyes were opened towards the infinite sky, my reason, opening itself at the time, drove away my belief in idolatry in an instant. Then I came to know at once that the countless stars of the infinite sky were not the pro-

duction of a finite hand. They were the infinite works of an Infinite Being." Such reflections showed that a strong sentiment of true religion lay deep in his soul. But the busy career he entered upon after leaving college, and the pleasures of the world, which his social position and his wealth threw in his way, softened the force of the convictions that had begun to impress themselves on his mind. The temptations which beset youth are almost irresistible to youth, blessed with almost princely wealth. That his moral principles could not have been hardened, even in the gay course of life he for a short time led, is evident from the trivial circumstance which so permanently exercised so powerful an influence on his soul. Few among men of the world are so hardened that the dying moments of such as we love, or respect, do not touch our hearts, and draw forth those hidden emotions which sanctify life. But generally, the impressions they leave behind are ephemeral. It has been vouchsafed to no man that he should, through life, have escaped the bitter agony of witnessing the death of either parent, or wife, or child. The serious thoughts, stirred up from the inmost depths of the soul by the painful incidents of such a scene, are soon, in most cases, brushed away in the whirl of worldly cares, or worldly pleasures. The mind must be deeply sensitive, and the soul strongly imbued with the spirit of religion, that a single death-scene at an age, when impressions are generally transient, should make a permanent change in the current of a man's life. But such was the case with Babu Debendronath Tagore, when, in his twentieth year, he accompanied his dying grandmother to the river-side; and, in watching her last moments, his soul took that spiritual bent which it has since retained. From indifference and self-indulgence, he turned at once to religious thoughts and exercises. The

night of her death he passed sleepless, but communing with his soul. The result of his meditations was that, two or three days after, he gave away his furniture and apparel of very considerable value. From this time forward he devoted himself to religious pursuits. An indifference to worldly affairs and a settled melancholy began to grow upon him, and he ceased to find pleasure in the society of his friends. In solitude he sought to abstract his mind from the distractions of the world, and to lead it to the contemplation of religion. Of the changes which his religious opinions have since undergone, it is scarcely necessary for us to speak. In 1839, when in his twenty-second year, he established the *Tattwabodhini Sabha*, or Society for the communication of Truth, with the view of investigating the doctrines of monotheism, which lay, like germs of truth, embedded in the Hindu *hastras*, and of diffusing among his countrymen a knowledge of monotheistic principles. According to Mr. Leonard's History of the *Brahmo Somaj*, from which we have drawn largely in the present sketch, "the avowed object of the *Tattwabodhini Sabha* was not so much to follow in the very footsteps of Ram Mohun Roy, as to make deeper investigations of Divine knowledge from the *Shastras* than Ram Mohun Roy had done. Ram Mohun Roy's researches were, however, a help to them." The Society was joined by the richest and most influential members of the Hindu community in Bengal, as, for instance, the Maharajah of Burdwan, the Rajah of Nuddea, the late Rajah Satyachurn Ghosal of Bhukoylas, and other Rajahs and Zemindars. For the dissemination of the doctrines of the national faith, extracted from the *Shastras*, the Society started the *Tattwabodhini Patrika*, of which the chief objects were declared "to be the extraction of the essence of the *Shastras*," "the communication of the knowledge of God and

of the true mode of worshipping Him," as well as "showing that His worship was the best of all kinds of Divine worship."

When Missionary schools began to be started for the education of Bengali youth in Calcutta, the wealthy and influential Hindus of this city, who feared that the religion of such boys, as might seek instruction in those schools, might be interfered with, exerted themselves with great earnestness in securing the necessary funds for the establishment of an Institution, where the children of parents, who were unable to pay schooling fees, were to be educated, free of charge, and appointed Babu Debendronath Tagore one of its Joint-Secretaries. The Institution was known as the Hindu Charitable Institution, and was in existence for a long time; many men, now living, were brought up in it; and it was abolished only on account of the insolvency of those with whom its funds had been deposited.

In 1840, Babu Debendronath Tagore took charge of the Brahmo Somaj, with which the *Tattwabodhini Sabha* was shortly afterwards amalgamated. Having taken, in 1843, the Brahmic covenant, which enjoined the discountenancing of idolatrous rites, still practised by his family, he kept his faith in this way. "From that time," he says, "I used to travel out every year, when the Durga Pujah was celebrated at my house. How many times have I been exposed to the scorching rays of *Aswin* (September) and the gales of *Kartick* (October); during my travels, how often have I prayed to my God with tears in my eyes for the day when idolatrous ceremonies would be abolished from our house, and the adoration of the Infinite Deity commence in their stead."

The death of his father, the great Dwarkanath Tagore, in England, in the year 1846, though a cause of deep affliction to his son, turned out to be an event, which became a crucial test both to his

religious convictions and his moral principles. It was necessary to perform his father's *shraud*, or funeral obsequies. In spite of the strong opposition of his orthodox relations and friends, he conducted the ceremony in the monotheistic, or unidolatrous form. This step showed he would shrink from no necessary reform of practices, opposed to the spirit of the doctrines, which the *Shastras* inculcated. But a difficulty of another and no less trying nature put him to a severe trial, from which he came out with no little credit. Babu Dwarkanath Tagore had died in debt to the amount of about a crore of rupees, while his available assets did not exceed forty-three lacs, or less than half that sum. With a straightforwardness and honesty of purpose, which cannot be too much extolled, Babu Debendronath Tagore called a meeting of his father's creditors, and frankly laid before them the whole state of the case. A composition was agreed to, and arranged. After years and years of the most thrifty management of his resources, and by the practice of the utmost self-denial, he succeeded in paying off his father's debts. By this one act, which was strongly characterised by eminent prudence and no little worldly wisdom, he both redeemed his father's memory, as well as established his own character for uprightness, besides securing the interests of himself and his family. His public acts and his journeys to different parts of India with a view to the extension of the Brahmie faith properly form part of the history of the Brahmo Somaj.

Before closing our sketch of his life, so far as it has run,—and we hope it may be prolonged to a ripe old age,—we cannot omit to notice that, like the other members of the same family, Babu Debendronath Tagore has managed his estates with a success that would make it appear as if the secret of

successful Zemindari management were a natural gift or a hereditary talent in the family. It should not be forgotten that, before he relinquished the political life, which raised his father to such deserved eminence, and has made the reputation of more than one member of his family, Babu Debendronath Tagore filled the office of Honorary Secretary to the British Indian Association, Calcutta, for a long time with credit. It is quite possible that, had he remained attached to a political career, he would have made a large figure before the world, through the influence of the *prestige* that still clings round the name of the greatest man Bengal has yet produced. It is hardly possible to exaggerate the great service Babu Dwarkanath Tagore rendered in his time to the cause of the people, not of Bengal only, but of all India. His political talents, his social accomplishments, and his rare large-heartedness must have first impressed upon the highest classes of English society the fact that the people of India were not the degraded, abject race, which they were generally regarded to be. For this favorable impression which has never been utterly lost, we are indebted to Babu Dwarkanath Tagore. To the son of such a man—and such a son as Babu Debendronath Tagore—the English Government could, we are sure, have denied no distinction he might have sought. Unlike his father, whose active mind was engaged in helping to promote at once the social, political, and religious reform of his country, Babu Debendronath Tagore, perhaps, acted with greater wisdom in confining his efforts to the one branch of reform, to which he felt he could devote his entire energies. To his lasting credit be it said, that the inheritance of a great name, bequeathed to him by his father, Babu Debendronath Tagore has enlarged by the pursuit of a higher ambition and glorified by the light of a purer fame.

With the early history of the *Indian Mirror*, the name of Babu Debendronath Tagore must be always associated, for he rendered considerable pecuniary assistance to it, when the *Mirror* was started originally as a tiny fortnightly journal in August, 1861.—*The Indian Mirror*, September 2, 1879.

NOTES.

BHATTA NARAYANA, from whom the Tagore family traces its descent, was the chief of the five Brahmins who, at the request of Adisura, King of Bengal, came from Konouj and settled in Bengal (1072, after Christ). He was distinguished for his deep learning, his pure character, his religious austerities, and his great benevolence. The well-known Sanskrit Drama, *Vent-Sanhâra*, was a grateful offering made by him to the King of Bengal. It is worthy of note that almost all the members of the Tagore family were literary characters and lovers of music. Babus Panchanon, Durpanarain, Gopimohun, Nundolall (*alias* Umanundun), Dwarkanath, Hurro Cumar, and Romanath were particularly known for their profound knowledge of music. Babu Gopimohun, who may be said to have passed his life in the exercise of religious practices was a good composer of songs. So was Babu Hurro Cumar, who, in addition to his vast knowledge of Sanskrit lore and literature, was a thorough master of Hindu Music. His musical and poetical compositions are still preserved in the archives of the family. Dwarkanath was the second Native of Bengal, who had visited England and the first who had the honor of an interview with Her Majesty the Queen Victoria. He had also the honor of being received by the Pope at Rome. Satyendro Nath, the second son of his son, Debendro Nath, is the first Native of India, who has successfully passed the Civil Service Examination in England. Prosonno Cumar was honored by Her Majesty with the Companionship of the Most Exalted Order of the Star of India. He was a Governor of the Hindu College, and President of the British Indian Association, an influential Native representative body at Calcutta. He had, by his last will, made princely bequests to his relatives and servants, and made over to the University of Calcutta the sum of rupees three hundred thousand (£30,000), for the maintenance of a law class, where students could have the benefit of free lectures on law. It may be mentioned that the donor himself was a most successful member of the Native Bar, and earned the respect and admiration of every body by his sound common sense and thorough knowledge of law. He had the honor of receiving at his house the Duke of Brabant, now Leopold II, King of the Belgians, when His Majesty came out on a visit to India. Ganendro Mohun, the son of Prosonno Cumar, is the first Native Barrister-at-Law. Romanath was President of the British Indian Association. He was also a member of the Bengal Council, and subsequently of the Governor-General's Council, and a Companion of the Most Exalted Order of the Star of India. He enjoyed the title of Rajah, and subsequently, of Maharajah, conferred upon him by the Government of India.

Since the appearance of the sketch in the *Indian Mirror* of April 5, 1879, Rajah Sourindro Mohun Tagore has received the following additional Titles and presents :—

AMERICA.—Acknowledgement of books from the President of the Republic of Mexico.

FRANCE.—Franc Chevalier of the order of the Knights of the Holy Saviour, Mont Real, Jerusalem, Rhodes and Malta ; Officer del' Instruction Publique, France, with the golden decoration of the Palm Leaves ; Honorary Member of the First class of Academie Mont-real.

PORTUGAL.—Chevalier of the Royal Portuguese Military Order of Christ.

SICILY.—Socio Protettore Circolo Vittorio Emmanuele. Filantropico Letterario sede in Catania ; Socio Protettore Circolo Letterario Artistico Musicale Bellini, Catania.

ITALY.—A Mosaic Table from His Majesty the King ; A Basilica of St. Peters, Rome, in Mosaic, from His Holiness the Pope Leo XIII ; Ordinary member of the Oriental Academy, Florence ; Corresponding member of the Royal Academy, Turin ; Title of the Dottore di Musica e de lettere from, and President Onorario of, the Accademia Pittagorica Ovvero Sculo Italica ; Socio Onorario Biblioteca Popolari Circolanti Vincenzo Monti Di Alfonsine ; Presidente d'Onore Ufficiale Delegato Istituto Umberto Primo, Leghorn ; Socio Onorario Ateneo Alessandro Manzoni Istituto, Fermo ; Socio Onorario Beni-merito Circolo Accademico la Flora Italica, Naples ; Socio de'Onore Associazione Giovanile Salernitana, Salerno ; Socio fondatore Ateneo Giovan Batista Alleotti in Argenta, Naples ; Socio Onorario Circolo Educativo Vittorio Emmanuele in Vincenza.

SWITZERLAND.—Honorary President of L'Union Valdotaine, Geneve.

AUSTRIA.—Commander of the Most Exalted Order of Francis Joseph ; Corresponding member of the Oriental Museum, Vienna.

HOLLAND.—A medal from His Majesty the King.

GREECE.—Photograph from His Majesty the King, bearing the Royal autograph.

TURKEY.—Chevalier of the Second Class of the Imperial Order of Medjidie.

AFRICA.—Acknowledgment of books from the University of the Cape of Good Hope.

CEYLON.—Honorary Member of the Royal Asiatic Society, Ceylon.

JAVA.—Corresponding Member of the Society of Arts and Sciences, Batavia ; and a Medal struck on the occasion of the first centennial of the Society.

SIAM.—Decoration of the Order of Basabamala, from His Majesty the King.

INDIA.—Companion of the Order of the Indian Empire ; *Sanad* of the Title of Rajah with the *khillut* consisting of one *Seirpaich* (ornament for the turban), one sword, and one gold watch ; A highly complimentary Autograph letter from the late Viceroy (Lord Lytton) : acknowledgments of books, &c. from the Asiatic Societies, Bengal and Bombay ; Benefactor of the Lahore Central Museum.

List of the members of the Tagore family who have composed books, and the names of their works.

BHATTA NARAYANA.....	1.	Kasimarana Muktibichara.
	2.	Proyoga-ratna.
	3.	Veni-Sanhara Nataka.
	4.	Gobhila-Sutra Rhashya.
DHARANIDHARA.....	5.	A Commentary on the Institutes of Manu.
BANAMALI.....	6.	Drabya-Suddhi-Prakarana Rahasya.
	7.	Bhakti-Ratnakara.
DHANANJAYA... ..	8.	Nighantu.
HALAYUDHA.....	9.	Brahmana Sarvasva.
	10.	Nyaya ,,
	11.	Pandita ,,
	12.	Siva ,,
	13.	Matsya-Sukta-Tantra.
	14.	Avidhana-Ratnamala.
	15.	Kabi-Rahasya.
RAJARAMA... ..	16.	Srota-Siddhanta.
JAGANNATH.....	17.	Rasa-Gangadhara.
	18.	Bhamini-Bilas.
	19.	Rekha-Ganita.

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1. Discussion on the delivery of the soul from the body and exemption from further transmigration by death at Benares.
 2. A work on certain religious ceremonies.
 3. A drama on the war between the Kurus and Pandavas.
 4. A theological work.
 6. Do Do.
 7. A literary work.
 8. A vocabulary of Vedic terms.
 9. A work explaining Vedic *mantras*.
 13. A theological work.
 14. A Sanskrit Vocabulary.
 15. A Sanskrit etymological Dictionary.
 16. A work on religious ceremonies.
 17. A work on Rhetoric.
 18. Poems on miscellaneous subjects.
 19. Geometry.

PURUSHOTTOMA.....	20.	Proyoga-ratnamala.
	21.	Mukti-chintamani.
	22.	Vishnu-bhakti-kalpalata.
	23.	Bhasha-vritti.
	24.	Trikanda Sesha.
	25.	Ekakshara-kosha.
	26.	Harlata.
	27.	Haraboli.
	28.	Gotrapravara Darpana.
BOLORAMA.....	29.	Probodha-prakasa.
HURROCUMAR.....	30.	Dakshinarcha Parijata.
	31.	Haratattva-didhiti.
	32.	Purascharana Paddhati.
PROSONNO CUMAR....	33.	Table of succession according to the Hindu Law of Bengal.
	34.	The heritable right of Bundhus according to the Western School.
	35.	Loose Papers.
	36.	Vivada Chintamani.

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| 20. | Grammar. |
| 21. | A Vedic work. |
| 22. | A work in praise of Vishnu. |
| 23. | A commentary on Panini's Grammar. |
| 24. | A Sanskrit Vocabulary. |
| 25. | A Dictionary of the Alphabets. |
| 27. | A Sanskrit Vocabulary. |
| 28. | A work on law. |
| 29. | Grammar. |
| 30. | 31. 32. Theological works based on the <i>Tantras</i> . |
| 35. | Notes on Legal Subjects. |
| 36. | A succinct commentary on the Hindu Law, prevalent in Mithila;
from the original Sanskrit of Vachaspati Misra. |

JOTEENDRO MOHUN., 37. Prose and verse (English)

38. Vidya-sundara Nataka, and several Bengali

Autograph letters of congratulation on the occasion of his eldest son's marriage, from Their Majesties the Emperor of Germany, and Kings of Holland, Belgium, Italy, and Saxony; from His Holiness the Pope of Rome; from His Highness the Maharajah of Nepaul, and from His Excellency Sir Ranadheep Sing Rana Bahadoor, Prime Minister; and from several savants, and literary and scientific bodies, &c., &c., &c.

NORTH AMERICA.—An autograph letter from His Excellency R. B. Hayes, President, United States.

SOUTH AMERICA.—Acknowledgment of books from His Imperial Majesty the Emperor of Brazil.

ENGLAND.—Honorary Patron of the Society of Science, Letters, and Art, of London.

FRANCE.—Honorary Member of the Académie D'Aérostation Météorologique, Paris.

ITALY.—Honorary Member of the Accademia Letteraria Lazzaro Papi di Lucca; Honorary Member of the Società Operaria di Lucca.

HOLLAND.—Present from the Netherlands Government, through the Minister of the Colonies, of a publication of the drawings and of a descriptive text of the ruins called "Bôrô Bondour" in the island of Java.

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PURUSHOTTOMA.	20.	Proyoga-ratnamala.
	21.	Mukti-chintamani.
	22.	Vishnu-bhakti-kalosa-lata.

- JOTEENDRO MOHUN., 37. Prose and verse (English)
 38. Vidya-sundara Nataka, and several Bengali farces.
- SOURINDRO MOHUN..... Besides the 27 works noticed in the account,
 66. Eight principal *Rasas* of the Hindus.
 67. Ten principal *Ragas* of the Hindus.
 68. Kabi-rahasyam.
 69. The Binding of the Braid.
 70. Romo Kabya.
- DEBENDRONATH..... 71. Brahma Dharma, in two parts.
 72. Sanskrita Brahma Dharma.
 73. Bangala Brahma Dharma.
 74. Brahma Dharma; its views and principles.
 75. The Principles of Brahmo Dharma explained. (New edition.)
 76. Anusthan-Paddhati.
 77. Brahmopasana.
 (Besides several tracts.)
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66. A treatise on the sentiments, with lithographic illustrations.
 67. A treatise on the Ten Incarnations of the Hindu Mythology, with lithographic illustrations.
 68. An edition of the Kabirahasyam of Halayudha, with notes.
 69. An English translation of the Veni Sanhara Nataka.
 70. A history of Rome from the earliest times to the present day, in Sanskrit Stanzas, with English translations.
 71-77. Religious Works, chiefly on Brahmoism.

